

DRAFT

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SHRI GURUSTUTI

An English Translation

by

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DRAFT

1. May these blossom like verses, which always yield joy, achieve their objective on this supreme occasion of worship of the Master.
2. Victory unto that peerless Guru-shakti which revealeth Self in true form and which conquers that Mayic energy of Shiva that invariably tends to hide Him from us.
3. Salutations unto the supreme Master Shiva, with whose grace I have become one with Shamboo (the Beneficent One), Ishwara (the Ruler of the Universe) and the Universe.
4. I pray to the great-grand-master Shri Manu-Deva, who was indeed Shiva himself and compared with Manuprajapati in as much as he desired to create Shaiva sampradaya among the hierarchy of our Shaiva-teachers.
5. Dedicated to the subjugation of thoughts for attainment of peace, thoroughly accomplished in Shastras (scriptures) and ever present in Supreme Consciousness (Samvit) he uplifted all his disciples to the state of Shiva merely by casting his kind glances on them.
6. Fully enlightened through the grace of the perfect Master Shri Manu Devji, a supreme devotee of the Lord and firmly established in the Universal Self (Shiva), there lived the renowned saint His Holiness Shri Rama who happens to be the Shaiva teacher of our master Shri Lakshmana.
7. Although elder to the latter (Shri Lakshmana), Shri Rama lost his body consciousness out of divine joy caused by the auspicious birth of my master (Shri Lakshmana). Singing "I am Rama and he (the new born) is Lakshmana", he immediately danced in joy.

8. In order to enlighten his own disciples, he openly displayed, even while in the body, his own internal Shiva hood by remaining in samadhi continuously for four hours daily.
9. Having entrusted the unaccomplished task of his still craving disciples and the seven-year old Shri Lakshmana to the charge of his principal disciple Shri Mehtab Kak, he (Shri Rama) entered his real abode, the Shiva by giving up his body.
10. We pray to that Sri Rama, who is devoid of any eternal characteristics, who is beyond intellectual perception, who is the only principal object to be sought in this six-fold universe* and who happens to be the spiritual preceptor of our Master Shri Lakshmana, just as Dasaratha's son Rama was his brother Lakshmana's teacher.
11. I bow to that eternally pure, pausless and adorable Shri Lakshmana of infinite forms, who through his reflective energy (Vimarsha Shakti) is perpetually engrossed in creating, maintaining, and destroying the objective universe within his own self.
12. Four shining forth as the only one in this entire universe (comprising thirty-six elements) extending from Shiva to earth, is nothing else than an expression of Thy own Free-Will (Svatantrya-shakti) - Thou who art effulgent and conscious-Being.
13. The experiences of remembering as well as forgetting thee, both rest in Thee as Thou shineth forth in both of them. Yet I like the act of remembering Thee in preference to forgetfulness, as the former showers bliss characteristic of Thy Presence.

14. With what kind of speech and action can I propitiate Thee, O Lord, whose consciousness remains ever focused within Thy own Self and who never recognises any Mayic expression (e.g. speech, actions which constitute the means of worship).
15. Though by praying to thee I do realise, in an instant, thy supreme nectar-yielding miracle, yet I beg of You the only one, pausless and blissful Self, to grant me thy wondrous self-realisation every moment, thus making it my very nature.
16. I bow to the Lotus feet of my master Shri Lakshmana, who cannot be imagined through intellect, who is full of glory, who resembles Shiva and has become nectar for my eyes. Having been the object of his very kind glances, I perceive this world of objectivity as my own body.
17. Pervading every animate object, Thou art supreme Self, eternal, Shiva, possessing all divine qualities. Ever beyond the recognition of the worldly men, Thou art known only by the wise. Being so extraordinary Thou art called by the name of Lakshmana.
18. Known as supreme nectar this self is attainable through churning of the ocean of innumerable shastras. I take refuge unto Thee, O Protector, whose kind glances are equally capable of bestowing the realisation of the Self.
19. In past there existed the great Lakshmana Gupta, guru of Shri Abhinava Gupta, who had uplifted numerous disciples from the mire of ignorance. The same great master has now reincarnated as Shri Lakshmana, our master. May he protect us all who have taken refuge in him.

20. Though Shiva by nature, he has assumed the world of objectivity as his form. Even though one with supreme self, he has manifested himself in diverse forms. Eternal though he is, he has assumed various ephemeral forms. Salutations unto such an extraordinary master.
21. How can I afford to sing in praise of any other God in preference to my own Glorious master whose greatness I have myself witnessed? By thy mere kind glances even the ignorant ones get liberated from sins and become, in an instant, one with Shiva.
22. How can I describe the glorified destiny of those fortunate few who are devotedly attached to the dust of thy feet and perceive Thee easily, Thou who cannot be seen even by accumulating infinite heaps of virtuous deeds?
23. I bow to Lord Lakshmana, who has assumed spiritual teachership, who is peace personified, who is served by Sharika Devi and well attended to by Prabha Devi.
24. I sing in praise of the master who is an embodiment of immense mercy and whose kind glances enable their object to perceive the world of objectivity as an expression of one's own self.
25. Glory unto that unique master, the giver of all worldly enjoyments as well as liberation, who has been ever unified to and embraced by the supreme goddess of liberation (Moksha-Laxmi) and who is aptly known as Lakshmana - an embodiment of all divine attributes.
26. Salutations unto his divine effulgence which is the bestower of spiritual self-independence, who cuts asunder all the worldly fetters of a human being by merely looking at him and who is an incarnation of Lord Shiva in the human form.

27. With whom can I compare my master, who through his speech, vision (sight) and blissful actions imparts supreme happiness (to those in contact with him)?
28. Salutations unto him who enables one to perceive the non-dual Shiva through these very senses that by their nature act as agents of differentiation.
29. With what words can I sing in praise of the master, who having submerged his spoken word (Vaikhari) with the undifferentiated sound (para) has unified it with the process of self-introspection.
30. My spoken words, integrated with the undifferentiated sound (Para) are oriented to singing his praise. Having known that which of my experiences do not form prayer to him.
31. I bow to the Divine master who is worthy of being taken shelter under through mind, speech and actions. He is verily the destroyer of the world (comprising differentiation) and remover of all worldly pains.
32. Glorified be the grace of the master, an energy of Shiva resembling Pure Knowledge (Shuda Vidhya) which exuberates with the nectar of mercy and bestows all kinds of glories.
33. I sing in praise of my master Lord Lakshmana who is the destroyer of the wheel of death and birth and who devours the world of differentiation born of his own free will.
34. There is no use talking much. The truth that the divine master Shri Lakshmana is perfectly established in the principle of non-duality, is Shiva himself and deserves to be prostrated before after giving up dualistic approach.

35. Salutations unto the master, the beneficent one (the creator of peace) who is ever desirous of doing good to the world, who is himself manifest as world and who is the only one deserving to be worshiped (or adored) by the whole world.
36. I fully salute Shri Lakshmana, whose only function is to uplift the downtrodden, who is the infinite ocean of mercy and who is flourishing with infinite glory.
37. I bow to the merciful glances of the divine master which is extremely rare as no amount of one's own efforts can secure the same. As a result of this very glance I shine forth in every form and am devoid of all doubts.
38. His command symbolises Grace, activates movement and is beyond the purview of play of time. It is the state of Unmesha (Awakening Evolution) containing Nunesha (Involution). It is of the form of light and introduction.
39. As introspective faculty it is of the form of Samana. Born of light, it continues to be effulgent i.e. it constitutes light. I bow to Lord Lakshmana, who embodies all divine attributes and is worshipped by all wise men.
40. I have no doubt about the fact that Thou hast bestowed on me the non-dualistic outlook for enabling me to see Thy Lotus feet. Thus gifted I perceive this entire universe as only Thy form.
41. O Lord, my mind alone can experience the bliss of fragrance of thy Lotus feet; Thou can't. Just as the pleasure of fragrance emanating from the bed of Lotus flowers can be experienced by the black-bee alone whereas the bed of lotuses cannot itself experience it.

42. O Lord, the mind which forms the abode of thy Lotus feet, becomes highly fragrant by the spreading scent of the pollen dust of thy feet and hence every corner of such a mind remains filled with Bliss.
43. O Lord! Having achieved the fruit of Thy remembrance as a result of heaps of virtuous deeds accumulated in my numerous past births, my mind always craves to perceive they Lotus feet.
44. O Lord, my thirst has been quenched by the cool spray of water caused by the tossing of the waves of the mighty ocean of your mercy. Like a blind man being lead by the hand of the man of vision, Thou has yourself put me on the right path which is free from the mud of thoughts; on such a path of continue to tread along.
45. All that is perceived (in this universe of objectivity) has come into being through the astonishing powers of Thy own Free-will. Which ever way you desire, the same form you assume and hence everything is sentenced to Thee.
46. We pray to such as master who is the embodiment of mercy, who does not use any action, time, means, or skill for the performance of any task (oriented to doing good to his disciples). Even when he does perform such a task, he remains unattached to its doership.
47. O Lord! those who are purified by the kind glances, their own nature forcibly becomes identical with the nature of Shiva, full of nectar of Brahma. Besides, this world of misery appears to them as a manifestation of their own Self.

48. Thy grace alone is capable of creating, maintaining and destroying this objective world. The human intellect is incapable of doing so. The devotion towards The Lotus feet, which destroys all evil, is also obtainable through Thy grace alone.
49. O Lord! Through your grace I am perceiving Thy eternal, apparent, universal source, effulgent, beginningless and endless form all around and in front of me.
50. Salutations unto the master whose effulgence is immeasurable, who is the bestower of Kingdom of spiritual independence, who is eternal, an embodiment of peace and greater than the greatest and whose glances shower the divine nectar full of grace.
51. Who is capable of singing thy praise - thou who activate prana and intellect, the very medii for composing hymns? Yet I offer these few verses only to propitiate Thee, O Lord!
52. What is there that Thou has not given me and that Thou hast not shown me? O Lord! may my speech be ever engaged in singing thy glory.
53. Which is the place where Thou dost not exist? At what point in of time did thou not exist? I bow to Thee, who art all-pervading and that constitutes my supreme worship of Thee.
54. Victory unto that extraordinary state of blooming which is shining incessantly, which originates (eminates) from the fingernails of the Lotus-feet of the master and which enables even the born-blind to perceive this world of objects.

55. I bow to the supreme perfect master, Shri Lakshman, comprising dense divine light, with body adopted of his own free will, ocean of mercy, and giver of everything. He has assumed human form, moves always free in his own self, Shiva and uplifts his disciples through his pure speech and nectar like sweet looks.
56. Victory unto the unique master Lord Laksmana, the ocean of pure consciousness who extensively pervades the lake-like minds of the wise, who though protected by eternal peace is determined to enjoy profusely the objects of the senses which are his own creation and yet stays calm and place in his own Self.
57. My master, Shri Lakshmana by name, is my protector. He is adorable by the whole world, is every beneficent like Kalpa-Tree and restores Shivahood to his disciples instantaneously by mere touch of the glory of his inner light.
58. I bow to the supreme light the mere sight of which, bestows, in a twinkle, the Shiva state of consciousness that annihilates all poison the world contains and that has assumed name and form of its own free-will.
59. I repeatedly bow to that pair of sandals (wooden shoes) of the master which, having destroyed entirely the thoughts and intellect, invokes and unfolds the meaning of the great mantra "Aham" (higher ego) and which removes all forms of the lower ego.
60. I repeatedly bow to that pair of sandals of the master, which represents the two Saraswatis (goddesses of learning) imbedded in the ocean of all scriptures, which are well served internally and Shri Sharika and which is highly worshipped by the groups of disciples of the master.

61. I bow repeatedly to that pair of sandals of the master, which are avowed to the task of making the pure consciousness (Samvit) manifest, which have felled the ignorance implicit in the mind from times immemorial and which is the bestower of all glories as well as liberation.
62. I bow repeatedly to that pair of sandals of the master, which has completely suppressed the worldly desires that normally arise, which has fully awakened the otherwise suppressed spiritual knowledge and which remove Mayamala innate in the soul from time immemorial.

